

The Indian Missionary Record

VOL. 2, NO. 1

JANUARY, 1939

Published Monthly

The "Indian Missionary Record" wishes all its Readers a Happy and Prosperous New Year '39

Tuberculosis Epidemic now waning among Prairie Indians

This is the substance of an article by Christian Smith, which appeared in the Saskatoon Star-Phoenix a few weeks ago.

It is generally known that the Indian was a healthy and sanitary individual who managed to do very well for himself, but the social changes which engulfed the Canadian Indians have been the occasion of a terrible epidemic of tuberculosis that decimated these people in three generations. The Indian used to hunt and fish for his living, and in the buffalo he found almost everything necessary to sustain life. With the coming of the whites a great many animals were slaughtered, and soon the great herds became extinct. Finally the summer of 1879 saw the bison start their annual southward migration, and they never returned in the Canadian prairies. In the following year the Federal Government had ten thousand Indians to help in food, clothing and occupation. Recognizing its responsibility in providing for the impoverished tribes, the Government decided to establish them in the farming and ranching industries. Unfortunately this was too great a change to bring about in such a short time, and the health of the Indians suffered greatly thereby. A wholesome meat diet changed to one of bannock and salt port; the wool blankets replaced the fur robes, and log huts were substituted to the well ventilated teepees. The physical resistance of the Indians was greatly impaired, so also was the moral strength of the people weakened by the depression succeeding the conquest and the visible ravages caused by the spreading of the white man's diseases.

Then the epidemic of tuberculosis began to take its toll. It is true, other diseases had previously ravaged the roaming tribes, but travellers never reported any serious outbreak of tuberculosis before 1880. And in 1888 the death rate reached a high of 9 per 100 among the Indians of the Qu'Appelle Valley. In 1900 it is reported that at least 20 per 100 of the children in Indian boarding schools were affected with tuberculosis under some form or other. In 1921 it went down to 7 per 100; in 1927, to 3 per 100; and finally it has reached a low of only 1.32 per 100. This magnificent victory is due in greater part to the efforts of the Indian Health Officers. For if the fittest only survived the great epidemic, it is also necessary to maintain the health of those who have survived. To this end a Health Unit has been set up in 1930 under the direction of Dr. A. B. Simes, and in 1936 a modern hospital has been opened at Fort Qu'Appelle under his charge. A notable improvement was noticed as the problem of reducing tuberculosis was tackled in the residential schools and on the Reservations. Cattle has been tested for bovine tuberculosis; and living conditions, housing and sanitation were improved. The

T.B. death rate has been lowered from 8.47 per 100 to 3 per 100 in the period of 8 years, and the disease has been eradicated in the boarding schools.

The Fort Qu'Appelle Hospital accommodates 70 patients and the Federal Government has provided a special grant to further war on T.B. this year. The spirit of the staff of the Qu'Appelle Health Unit is one of devotedness and understanding of the psychology of the Indians. "In this work you have to be a social service worker as well as a doctor," said the superintendent. In these words lay revealed the attitude of the man who has spent a great number of years caring for the health of the Indians, the enthusiasm for his chosen task, and the promise of success in the work or eradicating tuberculosis among the Western Indians.

G. L., O.M.I.



A Polar Bear captured on an Expedition by Fr. A. Dutilly, O.M.I.—Fr. Dutilly is a noted scientist who has specialized in northern flora and fauna.

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REV. G. L. LAVIOLETTE, O.M.I., Editor.

ED. LAFLEUR, Associate Editor.

Cum permissu superiorum.

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EDITORIAL

With the coming of the new year, we would be pleased to see in every Reservation some form of organisation for the benefit of the Indians. We might call to the attention of the reader the flourishing work done, for instance, by the Knights of Columbus Club at Fort Frances, Ont.; or again, the St. Joseph and St. Mary Societies as established in the Sioux Missions of the United States.

Last month, due to the untiring efforts of Fr. Guy de Bretagne, a Catholic Club was organized at the Colony of File Hills Agency, near Lebret, Sask. The purpose of the club is frankly one of Catholic Action adapted to the possibilities and needs of the Indians living on the Reservations. The spiritual, material, cultural, educational, athletic improvement of the members, as well as their honest entertainment, is the all-enveloping aim of the club.

The means taken by the Club to attain its ends are, first of all, but not exclusively, religious: co-operation to the religious life in the Mission, in its ceremonies and festivities; material care of the Church property, assistance to the priest in the administration of the Sacraments; organization of charity; apostolate among the separated brethren, keeping holy the day of the Lord. It attends also to the renovation of Christian family life: preventing immoral dancing, drinking, gambling; encouraging the practice of night prayer in common, recitation of the Rosary in May and October, intronisation of the Sacred Heart in the home and good education of the children. The club has a library of secular and religious books: novels, elementary science, apologetics, history, Catholic Magazines; it fosters music, and sports. It has certain special rules, the observance of which is necessary to the success of the Club, and is affiliated with the Catholic Youth Crusade of the Archdiocese of Regina.

Similar clubs could be successfully organized in many of our Missions. The material help needed to begin consists of a hall, in which meetings can be held. At the Colony, the chapel, which was too small for the needs of the ever increasing congregation, was transformed into a recreation hall, containing a fair-sized library, a pool table, and essential furniture. At the back of the hall, another room serves as a kitchen and the whole building is under the care of a responsible janitor. The Indians have shown a great interest in the new Club, and are most willing to co-operate with the Missionary in this attempt to improve on social conditions and religious atmosphere in the Reservation. We hope that this organization will pave the way for many others, and that its work will enlighten many striving to do the work of God in his vineyard.

G. L. Laviolette, O.M.I.

Indian Homemaker Clubs Influence for Better Life.

Indian women are now becoming one of the greatest influences towards a higher standard of living on the reserves. Organization of the women into homemakers' clubs has contributed greatly to this change, according to Dr. Thomas Robertson, inspector of Indian agencies.

The Homemakers' club at Red Pheasant Indian reserve in the Battleford Agency is typical of other clubs organized on reserves throughout the Province. Red Pheasant Homemakers' club started in January, 1937. Dr. Robertson stated that at the time few women could cook. They were good with needles as far as bead work was concerned but had little knowledge of dressmaking or mending.

Dr. Robertson stated although the Homemakers' club has been going only a little over a year, the women are getting behind the men, they are proving an inspiration, not a drag. They are demanding better homes, more materials in the way of furniture and cooking equipment.

Red Pheasant Homemakers' club has 27 members. The club was organized by Mrs. E. A. Morgan, wife of the teacher, and Mrs. A. Lockhart, wife of the farming instructor. White women who have assisted in this work have given their services voluntarily and without remuneration.

Medical men are now called to give talks on health and care of children. The women are taught darning, dressmaking, cooking and baking.

In individual homes, Indian women have as many as 40 quarts of vegetables, fruit and meat. In the fall the women made 12 gallons of pickles and 30 gallons of sauerkraut and stored them for winter use. Husbands of members donated 25 cents each to buy a barrel for the sauerkraut.

This summer the Homemakers' club had their own garden. Members were shown how to prepare and mix soil for planting tomatoes, cabbage and cauliflower in small boxes, and how to make a hotbed. From the experimental farm at Scott, men came to offer instruction.

Talks on beautifying the home surroundings have been given and members' homes were visited with suggestions and plans for improvement such as painting woodwork, making window curtains. During the summer months, gunny sacking, wrapping from the bacon sacks, were saved and then dyed. These are being used to make curtains, bed covers and cushions.

The federal department at Ottawa is greatly in favor of this plan of women's work, said Dr. Robertson who conferred with Hon. T. A. Crerar, Minister of Mines and Resources and head of Indian affairs, when he visited Ottawa recently. (Courtesy of the Regina Leader-Post.)

File Hills Reservation, Lorie, Sask.

On Thursday, Dec. 8th, Msgr. Monahan went to the Colony accompanied by Fr. M. de Bretagne, Principal of the school, and G. de Bretagne, Missionary in charge. The school band, under the direction of Fr. Laviolette supplied the music for the celebration. The Catholic Indian Club was inaugurated on the same day. Officers: W. Yuzicapi, Sec.-Treas.; Alec Desnomie, Librarian; John Dumont, Supervisor. The Woman's Sewing Club elected its officers the same day: President Mrs. F. Dumont; Vice-Pres. Mrs. C. Pinay; Sec.-Treas. Mrs. W. Yuzicapi.

Midnight Mass was celebrated in the new Chapel; afterwards a Concert and Xmas tree party was held in the Club hall, and all the children received presents from Santa Claus.



Kinebikons

Chapter IX.

From that day on, Suzanne was a different creature. She was so happy and so satisfied. She became meek and indulgent; she submitted to the Sister without any sign of distrust. She spent her time saying the Rosary and doing a little bead work. She, too, suffered but in a different way now — her sufferings were for Jesus.

Day by day, the Christian spirit perfected her — she became a good practical Catholic. She would never miss Mass on Sunday and even when she was ill, she told the Sister to bring her down to the chapel and, sitting near the door, she could easily follow the holy rites. Very often too, she received Communion, and often went to Confession. Confession was the Sacrament which she liked the most. It is very strange how simple people, like the Indians, generally do not experience any difficulty to confess their sins. They even would have no objection to make a public confession of their faults.

One strange thing which I observed during my long and varied missionary career is the difficulty for a pagan to get rid of his former beliefs after his conversion. This happened to Suzanna. After her baptism, she certainly led a very Christian life, but she was often heard making remarks about her old beliefs and at the same time showed some natural inclinations towards her old customs.

One evening when Suzanna felt very sick and uncomfortable, she called the Sister and told her: "My head aches so much! If I were still a pagan, I would go to Nancy Ackabee, and she would cure me." When an Indian wants to cure a headache, the Medicine-Woman is called. This woman slits the temples of the sick person and sucks blood from there with a thimble. After this, she applies some medicine, covers the wound with paper, and lets it heal. Did old Suzanna wish to follow this pagan practice of curing her headache?

Suzanna reflected on her new state and said: "I am a Christian now, and I know that the Indian Medicine-Woman prays to her Manito when she does this; I do not like it."

"Well," remarked the Sister, "listen to me, Suzanna. You complain of a headache; I know that I am not an Indian Medicine-Woman, but I can cure you of this ailment. Take this pill, and you don't have to invoke any Manito as the pagans do, and I am sure that in an hour or two you will feel much better." Suzanna took the pill, retired

to her room, and a few hours later returned to tell the Sister that she was well again. "Sister, you are a great Medicine-Woman! If the pagans knew you, they would come and steal you, dress you in the beautiful costume of the Medicine-Woman and make of you their sorceress. How pretty you would look in that costume! The Sister smiled and said: "Suzanna, you are an old witch."

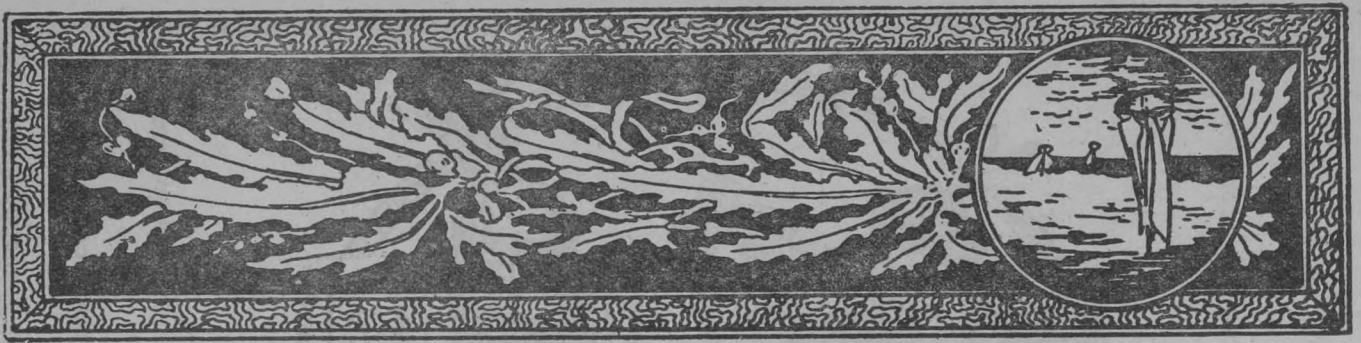
M. Kalmes, O.M.I.

L.J.C. M.I.

Abinodji ki pi niki. (Air Puer natus.)

1. Abinodji ki pi niki Alleluia,
Bethleeming sa ki niki All., All.
Chorus:
Nakamotawata Jesussens,
Manadjata epitcifehyang.
2. Ki owiyawihitiso All.,
Ka oossimad Maniton All., All.
3. Marian Gagangowinit All.,
Win sa o ki niki hikon All., All.
4. Mi wissiniwigamikong All.,
Taji cingishin Manito All., All.
5. Manictanicininiwok All.,
Pi windamakowisiwok All., All.
6. Ogimak pi tagucinok All.,
Kitci pagidinigewok All., All.
7. O ki pi nansikawawan All.,
Kitci Manito-ogiman All., All.
8. Ki miskwiminang pi ondji All.,
Kawin o winishkakusin All., All.
9. Ki wi inawemikonan All.,
Matcindowin ot ajenan All., All.
10. Minwendagwad ka tibishkang All.,
Mamikwanata Manito All., All.
11. Nessweyagisit Manito All.,
Winge mamoyawamata All., All.

Charles Comeau, O.M.I.
Sandy Bay, Man.



PINE FALLS, MAN.

News Items from the Mission.

The children are taken to see the film "Cloistered" at the Palace Theater. This play shows the life of the Nuns in a French Monastery. — The hearts of the children were enlightened by the rays of the Holy Ghost as the Rev. Fathers Tetrault and Lemire preached the annual retreat. — Bert Clarence Courchesne spent some time at the Indian Hospital. — Walter Courchesne has gone for treatment at the St. Bonifac Sanatorium: Our best wishes for a prompt recovery. — Priscilla, a daughter of Isidore Courchesne, died on Dec. 5th; the school children sang at her funeral; sincere sympathy to the parents. — On the feast of the Immaculate Conception the former members of the Children of Mary Society received Holy Communion together; then breakfast was served for them at the school. Fr. Principal invited them to come and sing often at the Mission Church.

SCANTERBURY RESERVE

Our new Missionary is Fr. F. Lemire; and he first visited the Reservation on Nov. 4th to 7th. — A son is born to Ronald Prince; he was christened Albert. — There is little work to be had for the Indians on the Reserve on account of the scarcity of wood.

And now here are some essays by the school children:

A Visit to Seven Sisters Falls.

By Louisa Malcolm.

Last summer Fr. Principal took us with the other Fathers of the school for a car ride to visit Seven Sisters Falls. On the way we stopped at McArthur Falls and at Lake DuBonnet to see an airplane taking off. It was heavily loaded; it had to cross the lake and come back facing the wind, then it flew very high into the air. We then visited the Power Plant at the Seven Falls, and saw the great dam used to store water. On our way back we visited Mr. Perez' farm and saw little rabbits and chickens.

Feast of St. Cecilia.

By J. A. Courchene, Gr. 6.

We had a concert on the Feast of St. Cecilia. Sr. Mary of the Eucharist played the organ; the Kindergarten boys and girls sang a song, and Clifford Fontaine jiggled. Then Fr. Principal told us the story of St. Cecilia and also a tale about a sorcerer.

Silver Jubilee of Sr. Mary of the Eucharist.

By Rosie Robson, Gr. 6.

On the Feast of the Presentation we celebrated the Silver Jubilee of Sr. Mary of the Eucharist. The Sisters sang at Mass. After Mass we all

wished her a happy feast. Next day we had a concert in her honour.

MARIEVAL, SASK.

We present four items of school life at Crooked Lake as narrated in the pupils' own words: **Wesly Delorme** (Grade 4) writes: "On Nov. 1st the boys and girls went to the basement of the Church to spend the evening. We played cards and other games; the Sisters were there also. The Boys' Supervisor did some sleight of hand tricks; then Sr. Superior took a pan of flour and hid three nickels in it, and a boy or girl had to pick one out with his or her mouth. We all laughed at the ones who tried it; their faces were all white with flour." — **Loraine Delorme** (Gr. 4) adds: "On Monday morning when we got up it rained and snowed, this kept on part of the day and it was very slippery outside. On All Saints Day there was snow on the ground and it was so cold we had to wear our winter coats to go to Mass. There were icicles hanging everywhere." — **Ernest Still** (Grade 5) has this to say: "Last October, Mr. Schmidt, our Keeper, made for us a merry-go-round in the yard. When we had the punching-bag and the boxing gloves we let the merry-go-round alone. This winter we enjoy very much our new skating rink; the boards around it are pretty high. Working well, playing much, and flooding our rink often, we can never find the days too long." — Finally we hear from **Flora Lavallee** (Gr. 5) who with **Patricia Sparvier** (Gr. 7) writes: "We girls took our first opportunity to try our skill on the ice on Nov. 27th. On St. Catharine's Day we had a family gathering in the evening. We invited all the boys to come to our playroom and gave a concert, sang cowboy songs and played various games. The boys had a boxing match. The Sisters treated us with taffy. At the end the Boys' Keeper offered us a big surprise: he will lend us the boys' skates twice a week. We sure had fun skating the following Sunday night. Lumps on our knees and sore ankles were enough to make us remember this first skating party."

* * *

Mission News.

On Dec. 7th Fr. Poulin from Lestock assisted at the farewell party held in honour of Fr. Chatelain who left for Fort Frances, Ont. We had the pleasure of greeting at the same time our new Principal, Fr. V. de Varennes. Ernest Still was the happy interpreter of the true feelings of our grateful hearts for all the favors received from Fr. Chatelain during the past six years. As a token of esteem Herbert and Rosalie Delorms presented him with a painting depicting the Valley. Father Chatelain could not help expressing with deep emotion his sentiments of regret at leaving his dear Mission. The next day, at Mass all the children were glad to receive communion from Father's hands.

Priest Honored at Farewell Party.

A farewell gathering was held at the Indian Mission last evening in the basement of Our Lady of Lourdes Church, honoring Rev. Fr. de Varennes, who has been appointed at Crooked Lake, Sask. A varied program was thoroughly enjoyed, consisting of music and songs by Mike and Raymond Bruyere. Addresses by Deputy Gr. Knight Jas. Monahan, Rev. Fr. Fry, Ben Tighe, Rev. Fr. Laquette, Maurice Bruyere and Chief H. Mainville were enthusiastically received. As a token of esteem from the Indian Mission Club, a beautiful K. C. jewel was presented to the Rev. Fr. de Varennes, Louis Bruyere, as club president, making the presentation.

Rev. Fr. de Varennes responded in expressing regrets at leaving the mission. Card games and a delicious lunch brought the gathering to a close. Prizes for the card games were awarded to Mrs. Nichol Mainville and Mrs. Guillaume Jourdain. Louis Bruyere was Chairman of the meeting.

Fr. de Varennes, after a short trip in Eastern Canada, assumed the office of Principal at the Crooked Lake Indian School on Dec. 8th.

Fr. P. Chatelain, the new Principal, arrived on the 9th, and a reception was held by the school children in his honor. On the following Sunday the parishioners greeted their new pastor, under the auspices of the Knights of Columbus Club, and after the address, read by Th. Jourdain, a concert was presented at which H. Mainville, Louis Bruyere, Mrs. Chas. Bruyere and Mrs. Thos. Jourdain delivered addresses. After Fr. Chatelain's address of thanks, a picture show was given through the courtesy of Mr. J. Rauscher, of International Falls, Minn.

Duck Supper.

On Nov. 20th, 300 guests attended a duck and game supper sponsored by the K. of C. and the Ladies of St. Anne. The proceeds: \$122.00, were for the Church. — The work our Club is carrying on is decidedly useful and beneficial; it is opened several nights a week to the men and boys of the Reserve, where they have a splendid opportunity of meeting one another and enjoying wholesome amusements right near their homes.

Maurice Bruyere, Columbus Club Reporter.

* * *

Little Missionary.

Little Mary had a dime to spend on ice cream and candy. The minister was visiting.

Minister: Why don't you give your dime to the missions?

Little Mary: I thought of that, but on second thought I think I'll get the ice cream and candies and let the druggist give the dime to the missions.

* * *

RIDDLES

What can be light and dark at the same time?—A little black boy.

* * *

Why is a round of beef queer? — Because it makes a square meal.

Dec. 1st, 1938.

At present we are getting ready for two great feasts: the Immaculate Conception and Christmas. We are preparing ourselves both spiritually and materially.

On the 7th, 21 pupils were baptized and 26 made their first communion the following day. On that day we had a beautiful statue of the Immaculate Conception placed in the chapel.

We also had another ceremony on that day. 28 girls dressed in white were received as Children of Mary, before the High Mass. At Benediction, Fr. Gonneville received 15 boys as leaguers of the Sacred Heart.

To close the day a concert was given by the children. This was a happy day, but we missed Fr. Dumouchel who had worked hard to prepare this feast for us.

Singing has a special effect on our children. One day, the 21 new Catholic girls were surprised in the chapel, singing hymns. The presence of Sr. Superior did not disturb them for they kept singing all the hymns they knew.

Father Dumouchel was called to the bedside of his father. He arrived on time to give him the final absolution.

We had five baptisms and five first communions among the children during November.

* * *

Alice's Perfume.

Alice went to see her parents at the parlor. She asked them to be baptized but could not get a satisfactory answer. Nevertheless she was confident. After the visit, she went to the chapel. She knelt in the darkness and spoke to Jesus. Her mother had given her a little bottle of perfums. She poured it at Jesus's feet in supplication.

A few days later, Alice returned from the parlor. She was all smiles. Her parents had given in to her wish. She would be baptized.

* * *

We were glad to greet in our midst Fr. Doyon, Principal of Sturgeon Indian School. He was returning from a trip to St. Hyacinthe.

The senior class pupils were hearing an unusual noise during the class period one morning. In the smoking room, behind the class, a new grandfather's clock had been placed, and its tick-tock was the noise which they heard.



Northern Indians.

CAMPERVILLE, MAN.

Pastoral Visit to Camperville.

Since our return from the holidays, we had been looking forward to the visit of our Archbishop, His Grace Mgr. Sinnott.

As the great event called for a special preparation, we were glad to set aside our books for a three day retreat preached by Fr. Kalmes. He also preached a retreat to the people of the mission, while Fr. Beaulieu prepared about 70 children for Confirmation.

On Sept. 29, His Grace arrived with Fr. Sieczkarski of Winnipeg. The next day, he left with Fr. Kalmes for Shoal River where Father Poulet was awaiting them. Two adults and eight children received Confirmation there.

On Sunday morning, twelve little children of the school had the happiness of receiving Our Lord for the first time. At the High Mass, sung by Fr. Poulet, His Grace assisted at the Throne, accompanied by Frs. Kalmes and Kuest. He delivered a sermon on the beauties of our religion and took advantage of praising the Oblate Fathers, to whose care and self-sacrifice we owe the happiness of being Children of God. After mass, Confirmation was administered to 120 children.

In the evening, the pupils held a reception. An Angel chose a bouquet of flowers from a living garden represented by a group of girls dressed as flowers. Violets held numerous prayers and sacrifices in favor of our beloved Archbishop.

The following day, Confirmation took place at Duck Bay, where Fr. Beaulieu had prepared 43 children.

Lizzie Catcheway, Gr. 6.

* * *

School Diary.

A Travelling Clinic was held here last fall. We were all examined the same day and the Clinic returned at night.

A few days later, a different scene took place at our church. Hundreds of people awaited their turn at the tables served by the ladies of the parish. This banquet was the first of its kind and was a real success.

We were also honored by the visit of Mr. Hamilton, Inspector of Indian Agencies, and Mr. Waite, Indian Agent. A reception was held for them and this earned us a good afternoon holiday.

Mr. Hamilton expressed his satisfaction and mentioned amiably two facts which struck him most during his visits on the Reserve; the heartfelt welcome given him and the neatness of the homes. After encouraging us to profit of our school days, he left us to enjoy our holiday.

Annie Neapew.

* * *

A Sick Call.

Three o'clock had just rung. We were all in the classroom. Our classroom is next to Fr. Principal's office where the telephone is situated. A boy was called by the sister and he went to dress up. Going outside, he found a team hitched on a buggy. There he found Fr. Principal and Sr. Superior. Get in, said Father. Can you drive? — I can try, Father, said the boy.

Proud of himself, the boy drove away to the village. Driving the horses for the first time, the driver had some trouble, especially when he came to a mud hole.

Soon he arrived at a house where two sick persons awaited to receive both spiritual and corporal medicine, the first from the Priest, the other

from the devoted nurse. The following day, the same boy drove Fr. Principal to bring Holy Communion to the sick persons.

I know many boys who would have been glad to accompany the Divine Master on His visit. His poor suffering members. And in his heart, repeated again and again: "Lord, when it be my turn to be sick, please come and visit me." The lucky boy is: George McKay.

* * *

First Steps in Music.

What a surprise for us to come into the classroom and see some music on the blackboard. We knew it was music, but that was about all. So after, Sr. Superior came in and told us that we were going to learn music. A number of boys and girls from different reserves were chosen to begin. Sr. Superior is doing her utmost to teach us and we are willing to learn and succeed.

A reward will be given to the first one who will be able to accompany Mass and Benediction. We all want to be the lucky one.

We want to learn to be able to help our Missionaries when they come to our Mission on their regular visits.

Mary Jane Clearsky.

* * *

A Thrill and a Fright.

We were going to Winnipegosis to have our tonsils removed. There was a bit of excitement caused by two feelings: the pleasure of a car ride and the fear of the Doctor's knife.

At the hospital we met Dr. Medd. "Who will be first tomorrow?" asked the Doctor. We all answered at once. We passed the night at the Hospital and felt very much at home. The next morning, we were taken to the Operating Room. The boys tried to be brave and teased the girls but when their turn came we laughed at them too.

That day we did not feel so well, but the next day we were well enough to return home. An operation for tonsils is not so terrible after all.

Gertie Mewish.

* * *



Fr. Poulin and late Mr. Rodier from Camperville, at Poorman Reserve, Sask., May 31st, 1937.



THE DIVINE RELIGION

Until now, our purpose in writing the articles entitled "Indian Religion" and "To an Indian Inquirer" was to show our Catholic people what they should think of the religion of their ancestors; and after making the distinction between right and wrong, after sweeping away objections and prejudices, we tried to point out that the Indian mentality was ready to receive the Christian doctrine. Many of our Catholic Indians need such fundamental principles to help them approach with a better knowledge the people who are dear to them but who have not yet accepted the revealed teachings of God.

Nothing should be more important to them than to give to their parents and friends the Truth which will bathe their life in a new light, and make them partakers of the divine gifts, and live a life honest, pure and beautiful, until the day when they will go together to Our Heavenly Father's home.

St. Peter asked the Christians to be always ready to give an account of their Faith, and many could not do it, for the days they learnt their catechism were few and their reading of Catholic literature, limited. Nowadays, some Christians are in the same situation. When they know they should talk, blame, disapprove or bring light, they remain silent for they do not know how to express their thoughts, which are often not very clear.

Our intention is precisely to summarize the great Truths, to outline the Catholic Revelation in a few articles so that our Catholic Indians might better realize the meaning of their Faith, and help their friends and parents who have not yet been baptized, or who have received the Protestant interpretation of Christianity.

In these articles, there will be no polemics, controversies or arguments, but a mere "tradition" of that wonderful message of Christ, that we can trace back to the Apostolic times; that holy message which has transformed the world, in spite of all obstacles, of which millions are living, for which countless men and women gave their life, parents, affections, country, to go and preach it to the Indians, for which millions have died, even in our country, namely the Jesuit Martyrs and their Huron companions; it also caused to blossom in the wilderness pure flowers of sanctity, as Catherine Tekakwitha, the dearest treasure of a great number of sincerely religious Indians.

The need for our Catholics to know their faith and to defend it, is now more and more understood. Too many of our brothers have gone astray and have become a danger to our communities by the scandal of their apostasy. We need firm Catholic parents, mothers, friends, who, with tact and skill, can stand publicly, uphold any challenge with success, ignoring all human respect, seeking but the good of others. How many could

do like that former pupil of Lebreton School, who, seeing how Fr. Prisque Magnan had been turned away from a camp by the pagans, stood courageously and spoke for an hour on behalf of the Missionary and his religion, until the dying person, an old man, was baptized. Again we are reminded of the old Mr. Kayasawatam of Piapot, who prepared the conversion of many Indians. This is what is called Catholic Action.

Yes, carry along the symbol of your Faith: be the courageous torchbearer of Christ, who will pass along from generation to generation, the sacred deposit, given by him. Be conscious of your strength. The Catholic population is 208,881,598 in Europe, 199,095,503 in America, 15,535,812 in Asia, 5,329,455 in Africa, 1,584,541 in Australia for the year 1937. This adds up to a total of 431,928,09 Catholics in the world.

Living in a country where Protestants are numerous, you must not be ashamed of your Faith. Your Church is the largest of all religious bodies in the world and you should be proud of it. The Indians especially should love and respect the Church which was the first to dissipate the darkness of barbarism at the price of heroic efforts, known to God only. The majority of Indians recognized the fact by joining the Church, though she was poor, and never bargaining for souls, keeping her strict rules of morality at all times.

Do not join the indifferentists, born from the theory of private judgment; those who uphold the most contradictory and illogical theories with slogans such as these: "One religion is as good as another." "All religions are equally good." "A man will be judged, not by the doctrine he believes but by the life he leads."

Now listen to what Christ said: "Preach the Gospel, teaching them to observe the things whatsoever I commend you." Matt. XXVIII, 18-20. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Matt. XVI 10. Again read Matt. X, 14, or listen to Christ's last prayer to the Father: "That they may be one." John XVII. The Apostle said: "One Lord, one Faith, one Baptism." Eph. IV, 5. "If anyone preach you a Gospel besides that which you received, let him be anathema." Gal. I, 9.

Why did so many martyrs die rather than give up a word of their creed received from the Apostles? Indifferentism is relevant for the modern anarchy and disintegration that has torn Christianity into hundreds of different creeds and made religion a matter of feelings and emotions full of contradiction.

For you, dear Indian readers, listen to the teachings of Christ, daring not to change anything to it; hold it as a sacred deposit, which can give you life everlasting and live it in your daily life, without human respect, and spread around you the good tidings of the Gospel.

G. de Bretagne, O.M.I.

LEBRET, SASK.

On the 8th of December, a new Chapel was blessed by Msgr. Monahan, at the Colony Reservation. The new chapel is very spacious, and is decorated prettily. The former chapel building has been transformed into a meeting hall for the Catholic Men's Club, which was inaugurated on the same day by His Grace. A great number of Indians were present at Mass, at which the Archbishop preached, and also at the opening of the clubroom. Speeches were delivered after dinner by Fr. Guy de Bretagne, Missionary in charge, and Messrs. Jos. Desnomie and Willie Yuzicapi.—The same evening at the school, 25 senior girls were enrolled in the Society of the Children of Mary. Fr. I. Joyal, from the Seminary, preached the sermon.

His Excellency Bishop Coudert, from Smithers, B.C., paid us an interesting visit on Dec. 21st.

The annual Concert was held on Dec. 23rd. We were honored with the presence of Inspector Dr. Robertson and Mrs. Robertson, Dr. and Mrs. A. B. Simes, Messrs. and Mdes. Dodds, of Balcarres, and Booth of Moscow, accompanied by their daughters.

Midnight services on Christmas Day were held at the Agency and Colony Chapels, File Hills, the Sioux Reservation, and the Fort Qu'Appelle Hospital. A great number of parents were guests of the school on Christmas Day and were given a Concert by the children, also attended a picture show and Christmas tree party.

Hockey scores: Fort Qu'Appelle High School at Lebret: 4-2; Indian School vs. Fort Qu'Appelle High: 9-0; both scores in favor of our boys; Lebret School vs. our Juniors: 5-3, in our favor.

The Fathers Maurice and Guy de Bretagne have been called to visit their father, in France, who is very ill. We wish a happy trip to the travellers, and will pray for the recovery of their father. — Fr. G. Laviolette has been appointed acting principal during the absence of Fr. M. de Bretagne; and priests from the Seminary will replace Fr. Guy for the Sunday Services in the Missions.

Which is the most useful letter to the farmer?—G, because it turns rain into grain.

Where did the first grass grow? — On the ground.

What kind of ring lives in the water, is never worn, but is very useful? — A herring.

Why is the letter A like honey suckle?—Because it is followed by the B (bee).

What is it that has arms but no hands? — A chair.

When is a bar of iron like a bad note? — When it is forged.

Why are fowls the most profitable of livestock? — Because for every grain they give a peck.

What is it that never was and never will be? — A mouse's nest in a cat's ear.

A New Field for Young Indians.

Two Lebret school boys had a splendid opportunity offered to them when they were chosen by Fr. M. de Bretagne to receive training as Forest Wardens in the Prince Albert National Park for the summer season. Here are their experiences as related by Victor McKay, one of the pair:

"Our hope is to become Wardens in a National Park. The duties of a forest warden are numerous and difficult but interesting: they are protection of game and fire detection. The warden must always be on patrol, regardless of weather; these patrols are made by boat, car, on foot, or in winter by dog-team. During summer and fall the warden must be very watchful of forest fires as soon as a fire is sighted it must be reported at once before it gets too large. The wardens are equipped with everything necessary to fight fires. — The animals in the Park are not fenced in, as some people think, but they live in their natural home; they are quite tame and harmless, even the bears and timber-wolves. There are also beavers, moose, elks, deers, and many smaller animals."

Victor McKay, and Gilbert McLeod, both of File Hills, have spent four months at the Park last summer. They are now at the Qu'Appelle Indian school where they receive training in carpentry and attend lectures in science.

We are pleased to publish a letter from one of our former pupils who now attends Gravelbourg College. He writes: "I am taking the class called Latin Elements, which is Grade 9 in High School, and I am quite up to date in my studies because of the many subjects I took at the Indian School last year. We have the same sports as a school, with the addition of handball and tennis. We have an excellent band in which I play first cornet, but I venture to say that the Qu'Appelle Indian School Band, where I received my musical training will be as good as the College Band in the near future if it keeps up the wonderful progress it has made last fall. I am now spending my Christmas holidays at the Qu'Appelle Indian School and I hope all the readers of the Record will have had a happy Christmas and New Year as I have had there."

J. L. Desnomie, Lorb



Berens River Indians.